



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Qad (already and affirmatively) heard Allah say (of) which^u mutually [she] pleads (to/with) you^s in her husband and [she] complains to Allah; and Allah hears you both dialoging; verily Allah (is) Sameeon (Acute-Hearer/ nabler of others to hear/ favorable Answerer to prayer)¹ Ba'sseeron (keen: Seer/ comprehensive Knower of the facts and their ultimate consequences).*

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ
فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ
وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ ﴿٥٨﴾

2. Who^r youdbaherona² (they that say to their wives: you are on me like my mother's back) of you^b of their women, en(not) they^y theirmothers; not their mothers except whom^v begotten^y them; and verily they surely say a *munkaran* (rationally objectionable/ Sharey'ah prohibited) of the say and a mendacity; and verily Allah (is) surely *Afonwvon* (multitudinous Pardoner), *Ghafooron* (iterative Forgiver).

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ
مَا هُنَّ أُمَّهَاتُهُمْ إِنَّ أُمَّهَاتَهُمْ
إِلَّا الَّتِي وَلَدْنَهُمْ وَأِنَّهُمْ لَيَقُولُونَ
مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا
وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٥٩﴾

3. And who^r youdbaherona³ (they that say to their wives: you^y are upon me like my mother's back) of their women afterwards they^z return for⁴ what they^z said then freeing a neck-she^{y5} from before that *yatamas'sa* ([both] touch/- come-on to/ have sexual relation with each other); *tha'lekum* (collective-afar-that)^x (to be) exhorted⁶ you^z by it^x; and Allah by what you^z work (is) Proficient.

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ
يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ
مِّن قَبْلِ أَنْ يَتَمَاسَا ذَٰلِكُمْ
تَوْعْظُونَ بِهِ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ ﴿٦٠﴾

4. Then whoever [he] found not⁷, then fasting two consecutive months from before *yatamassa* ([both] touch/come-on to/ have sexual relation with each other);

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ
مُتَتَابِعَيْنِ مِن قَبْلِ أَنْ يَتَمَاسَا

¹ The word "Sameeon"="سميع" means: possessor of rather acute hearing capacity, plus in the case of Allah enabler of others to hear.

² The word "youdbaherona"="يُظَاهِرُونَ" has several meanings. However, in this context it is associated with "الظهار" which was the pre-Islamic Arab way of divorcing their wives, by a person saying to his wife: "you are upon me like my mother's back." That is because the "back" is considered as the place of "riding." When a man is having sexual relation with his wife, it is as if he is "riding over her." Thus, the "back" is a lofty metonymy (indirect declaration of intent) with respect to "having sexual intercourse." Hence, once a person expresses "الظهار" to his wife, then that means it is a full divorce. When Islam was established "الظهار" was prohibited. See اللسان.

³ Ibid for "youdbaherona."

⁴ In the word "لما" has the letter "ل"="for." This letter "ل"="for" was taken to mean "عن" or "عما" or "في" by some Qur'an commentators. The fact remains that Allah said "لما" i.e. used the "ل" not any others. Had He wanted others He surely could or would have done that. So, I believe that the expression of "الظهار" is divorcing the wife. That is what they said. That means they prohibited themselves from having any sexual relation with this particular woman, which used to be their wife. Therefore, after the expression of "الظهار" it is no more lawful for them to engage in any form of sexual relation with such a divorced wife, as the woman is no longer their wife. Now if they return for what they said, i.e. "الظهار" in other words for what they had already prohibited themselves of having, and now desire to have sexual relation of any kind with the already divorced woman, as their wife, then they have to expiate that by "freeing a believer's neck."

⁵ The expression "freeing a neck-she" is an Arabic tongue expression meaning: freeing a slave; in this case a believer slave.

⁶ The word "توعظون" rooted in "وعظ" = "exhorted" or "admonished," and "موعظة" could mean: exhortation or admonition. See البصائر.

⁷ That is "found not" the wherewithal.

فَمَنْ لَمْ يَسْتَطِعْ فَاِطْعَامَ سِتِّينَ
مَسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ
وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّهِ
وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ
كَبُتُوا كَمَا كَبَّتَ الَّذِينَ مِنْ قَبْلِهِمْ
وَقَدْ أُنْزِلْنَا ءَايَاتٍ بَيِّنَاتٍ
وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم
بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا
يَكُونُ مِنْ جَوَى ثَلَاثَةٍ إِلَّا
هُوَ رَابِعُهُمْ وَلَا خَمْسَةَ إِلَّا هُوَ
سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا
أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا
كَانُوا ثُمَّ يُنْزِلُهُمْ بِمَا عَمِلُوا يَوْمَ
الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

أَلَمْ تَرَ إِلَى الَّذِينَ هَوَّأَ عَنْ
النَّجْوَى ثُمَّ يَعُودُونَ لِمَا هَوَّأَ
عَنْهُ وَيَتَنَجَّوْنَ بِالْإِثْمِ
وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ
وَإِذَا جَاءَكَ حَيَّوكَ بِمَا لَمْ
يَحْكُمُ بِهِ اللَّهُ وَيَقُولُونَ فِي
أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا
نَقُولُ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا
فَبُئْسَ الْمَصِيرُ ﴿٨٦﴾

¹⁴ The word **يَصْلَوْنَ** translated "yaslawna" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

<p>9. O you, who^r believed they^z if <i>tanajaytom</i> (mutually secretly counseled you^c) so let not <i>tatanajaw</i> (mutually secretly counsel you^z) by the sin and the aggression and the messenger's disobedience^w; and <i>tanajaw</i> (let-mutually secretly-counsel you^z) by the <i>berre</i> (that which is dutiful) and the <i>taqwa</i>^w (reverential guarding against Allah's displeasure)^w; and <i>ettaqo</i> (let reverentially guard you^r not to displease) Allah, Whom to Him (to be) thronged you^z.</p>	<p>يَتَّيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَتَنَجَّجُوا بِالْإِنِّمِ وَالْعُدُونِ وَمَعْصِيَتِ الرَّسُولِ وَتَتَنَجَّجُوا بِالْبَرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾</p>
<p>10. Verily only the <i>najwa</i> (secret-counsel)^w (is) of the Satan, to [he] sadden whom^r they^z believed; and not surely <i>dha're</i> (harming/ hurting) them [he] a thing except by Allah's leave; and on Allah then let trust the believers.</p>	<p>إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ ءَامَنُوا وَلَيْسَ بضَارِهِمْ شَيْءٌ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾</p>
<p>11. O you, who^r they^z believed if (had been) said for you^b <i>tafas'saho</i> (let-make-room you^z) in the <i>majalis</i> (sitting-places), then <i>ifasaho</i> (let-make-room you^z) Allah <i>yafsaho</i> (makes-room) for you^b; and if (had been) said: <i>enshozo</i> (let-upraise you^z) then <i>enshozo</i>; elevates Allah whom^r they^z believed of you^b and whom^r <i>oto</i> (they^z had been accorded) the knowledge ranks^w; and Allah by what you^z work (is) Proficient.</p>	<p>يَتَّيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾</p>
<p>12. O, you who^r believed they^z if <i>najaytom</i> (mutually secretly counseled you^h) the messenger then <i>qaddemo</i> (let-advance you^z) between yourⁿ <i>najwa's</i> (secret-counsel's) hands^{w15} a charity^w; <i>tha'leka</i> (afar-that-it/) ^x (is) <i>khayron</i> (choicer/ superior/ worthier) for you^b and <i>att'haro</i> (is more purging); then <i>en</i> (if) you^z found not (the wherewithal), then verily Allah (is) <i>Ghafooron</i> (iterative Forgiver) <i>Rabeemon</i> (iterative mercy Giver).</p>	<p>يَتَّيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمْ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٢﴾</p>
<p>13. Have you^c disquieted¹⁶ (your selves) to advance between yourⁿ <i>najwa's</i> (secret-counsel's) hands^w charities^w; so <i>edh</i> (whereas) you^z did not and relented on you^b Allah, then <i>aqemo</i>¹⁷ (let-you^z up/ sustain the prescribed obligations of) the Prayer^w and <i>aa'to</i> (let-you^r accord and fulfill the obligations of) the <i>Zakata</i>^{w18} (prescribed percentage of personal possessions)^w and let-obey you^z Allah and His messenger; and Allah (is) Proficient by what you^z work.</p>	<p>ءَأَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقْتُمْ فَإِذَا لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَأَتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾</p>
<p>14. Have not seen [you^s] to whom^r <i>tawallow</i> (they^z allied) a people ired on them Allah; neither they (are) of you^b and nor of them; and <i>yablefona</i> (they^z swear) on the lie while they know.</p>	<p>أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَخَلَفُوا عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٤﴾</p>
<p>15. Prepared Allah for them a torment severe; verily they: fouled what they^z were working.</p>	<p>أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾</p>
<p>16. <i>Ettakhtho</i> (they^z took-and-presumed) their <i>ayma'na</i> (oaths) a <i>junnatan</i> (covert/shield), so they^z repelled <i>a'n</i> (off) Allah's path, so for them (is) a humiliating torment.</p>	<p>أَتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٦﴾</p>

¹⁵ The expression "between the hands" is a lofty Arabic tongue expression meaning; before.

¹⁶ That is: have you stinted regarding charity?

¹⁷ That is you^z up/sustain/maintain all the rituals necessary.

¹⁸ See the *Lexicon* attached to this Translation for what exactly is the *Zakab* and its implications.

17. Never enriches ¹⁹ a'n (regarding) them their possessions and nor their children of Allah a thing; those (are) The Fire's ^w companions; they (are) in it ^w immortals.	لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾
18. Day resurrects ²⁰ them Allah together; then yablefona (they ^z swear) for Him just-as yablefona for you ^b ; and they ^z reckon that they (are) on a thing; lo, verily they, they (are) the liars.	يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا تَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ أَلَّا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾
19. Overwhelmed on them the Satan; so [he] (caused) them (to) forget Allah's thekra ²¹ (Qur'an); those (are) the Satan's party; lo, verily the Satan's party they (are) the losers.	أَسْتَحْزِنُ عَلَيْهِمُ الشَّيْطَانُ فَأَنْسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَّا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿١٩﴾
20. Verily who ^r youhaddona ²² (they who pursue mutual: anger/ opposition/ and non-compliance to religious obligations towards) Allah and His messenger, those (are) in the athalleen ²³ (they who are humbled and subdued).	إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾
21. Wrote Allah: surely assuredly ²⁴ prevail I and My messengers; verily Allah (is) Strong, Mighty.	كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾
22. Not find [you ^s] a people they ^z believe by Allah and The Day The Last, mutually affectioning whom-ever ha'dda (he who pursued mutual: anger/ opposition- / and non-compliance to religious obligations towards) Allah and His messenger, and albeit they ^z were their fathers or sons or brothers or their clan ^w ; those, wrote Allah in their hearts the belief and [He] supported ²⁵ them by Rooben ²⁶ (The: Qur'an/ revelation- / mercy) of Him; and [He] admits them (in) paradises ^w - / gardens ^w run ^w from under it ^w the rivers; immortals they ^z (are) in it ^w ; delighted (is) Allah a'n (regarding) them and delighted they ^z [too] (are) a'n Him; those (are) Allah's party; indeed, verily Allah's party they (are) the thrivers.	لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَّا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

¹⁹ The word “تغني” has double meanings: (1) enriches, (2) suffices. But “enriches” includes suffice and not vice versa. As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task. Hence “enriches” is superior.

²⁰ See footnote 9 above regarding بعث.

²¹ As The Qur'an has Allah's Criteria of prescriptions and proscriptions.

²² See footnote 5834 above regarding يحادد.

²³ The word “athalleen” is plural, masculine, subjective noun, meaning: they who are humbled and subdued.

²⁴ The “ل” in “لأغلبن” is a juratory “ل” = “القسم” amounting to = “التأكيد”, i.e. affirmation, expressed here by “assuredly”.

²⁵ The word “أيدهم” comes from the “أيد” which is that “(divine) Might,” as in the Ayah: “And the Heaven We built it by (divine) Might” (S51: 47), a kind of “Might” which Allah alone has.

²⁶ It is stated in “اللسان” for the word “ar-Roob” = “Rooben” and “ar-Rawh” two distinct meanings: (1) mercy and (2) Isa, son of Mary (Jesus). However, “ar-Roob” (the Roob) there are at least ten distinct meanings: (1) mercy, (2) soul, (3) The Qur'an, (4) the revelation (Qur'an or any other divine message), (5) the Command, (6) the individual entity, (7) the rejoicing (8) creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans, and (9) the fresh breeze, and (10) rest. +